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THE

LESBIAN TIDE

A FEMINIST PUBLICATION, WRITTEN BY AND FOR THE RISING TIDE OF WOMEN TODAY



N. Y. SAPPHASAURA

The LESBIAN TIDE

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The opinions expressed in this magazine are not necessarily those of the Tide Collective.

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NEW YORK: WEEK OF PROTEST

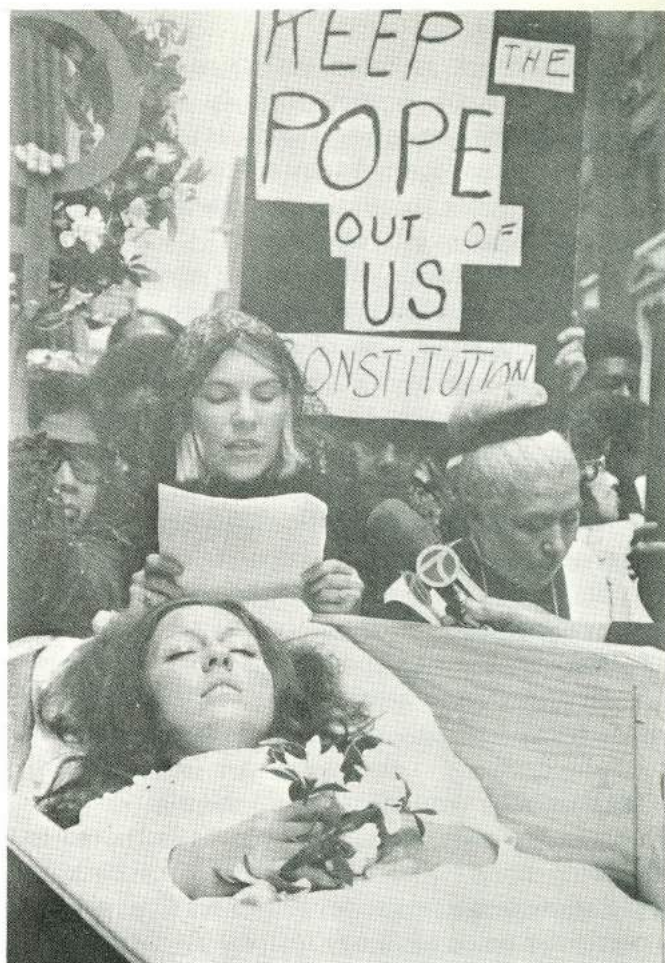
by Karla Jay, New York Correspondent

In New York there was a week-long celebration August 19-26 to commemorate the 53rd anniversary of women's suffrage. The week started with a mock funeral procession, in which a live woman was carried in a coffin in front of the offices of New York Senator James Buckley, who has proposed a constitutional amendment banning abortions. Funeral services were held commemorating all our sisters who have died from illegal abortions.

The highlight of the week was sponsored by the Lesbian Feminist Liberation group, which has just recently split from GAA, of which it originally formed a committee. The lesbians, about a hundred strong, and accompanied by a huge (over one story high) lavender female dinosaur and the Victoria Woodhull Marching Band (the first feminist marching band) picketed, sang, and chanted in front of the Museum of Natural History. The women were protesting the sexism of the displays, which refer to everything as having been accomplished by "mankind," and which credit men for the achievements of women. The women also attacked Christian-oriented displays, which show how Christianity "saved" the "savages" -- usually from religions and cultures which were matriarchal. The lesbians demanded that such exhibits be removed and that permanent exhibits on herstory of women and the herstory of lesbians in particular be set up, with a woman anthropologist in charge. The demonstration was lively, cheerful, and peaceful, and all seemed to have a good time, including the little children who delighted in the lavender dinosaur on their way to a Sunday visit to the museum. Only a few museum guards and several of the children's parents seemed a bit apprehensive about the lavender dinosaur.

Elsewhere, women held a demonstration in front of the statue of Atlas in Rockefeller Center. They proclaimed that Atlas had held them up too long. Other women invaded the bar in the Biltmore Hotel, which still has a "Men Only" sign despite city ordinances forbidding discrimination against women. In a demonstration protesting sexism in religion, a handful of women from St. Joan's International Alliance, a worldwide Catholic women's suffrage society, picketed St. Patrick's Cathedral, while inside the Bible reading for the day, Ephesians (5:21-32), stressed that women should be submissive to their husbands.

OCTOBER 1973



Funeral Procession Protests Re-introduction of New York Anti-abortion Legislation.

On Saturday, a fair was held in Battery Park in Lower Manhattan, directly across from the Statue of Liberty. Booths were set up advocating anti-rape groups, lesbian liberation, self-defense, carpentry for women, as well as an Animal Liberation Front promoting vegetarianism. Products made by women, such as pottery and toys, were also on display. There was the usual barrage of speakers, but most of the several hundred women who attended ignored them and milled around the booths and throughout the crowd. Several women commented to me that they had heard it all before.

In sum, the spirit of the 53rd anniversary of women's suffrage was "do your own thing," as opposed to last year, when women focused on one march and a show of unity.

A JOB IN THE STARS?

by Joan and Carol

We went down to interview the people at the Zodiac Employment Agency in L.A. recently and found ourselves being as much interviewees as interviewers. Actually, what took place while we were there could more properly be described as an "experience" than an interview.

Royce Barlow heads this unique agency which started in 1971, and Barlow has had more than his share of troubles since then. But he has been fighting back, and now, he says, "things are looking up." Because Barlow makes no bones about being gay ("Well, let's face it, honey, who could I fool if I wanted to? Look at me--I'm gorgeous!!"), the law has busied itself making things difficult for him. The first problem was getting a license to operate the agency at all, "moral turpitude," of course, being the reason a license was denied him. Barlow went to court, and finally won the right to operate the agency. (Because he fought and won as an acknowledged homosexual, the case proved to be a real breakthrough, enabling, for example, many hairdressers deprived of their licenses on similar grounds to regain them.)

However, once licensed, Barlow was restricted to interviewing only females. So he has gone back to court. Barlow sees a successful end to his fight against this particular piece of idiocy in the near future, and then he will finally be free to work for men as well as women.

It is important to the financial success of an employment agency that it place both men and women. Yet another subtle piece of evidence--as if we needed another--of the lower status of women in this country is the fact that, on the average, employers pay agencies a fee of 15% of a male's yearly income, as opposed to 16% of a female's *monthly* salary. Zodiac, however, refuses to go along with this inequitable situation in most cases. "We take great care and pride in placing the right person in the right job," Barlow says, "and employers are beginning to realize that you get what you pay for."

Indeed, what makes Zodiac unique among employment agencies is their primary method of placing the right person in the right job at the right time -- astrology. It's the reason they call themselves Zodiac.

Susan Shay works with Royce Barlow at Zodiac. She has been an astrologer for 30 years, and, before placing someone in a job, she considers astrological



aspects along with background and experience. "Many times," she says, "a job will come in that seems right for a particular applicant, but I'll tell her to hold off for a few weeks--or sometimes even months--because it simply isn't the right time to make a change."

Or she may tell an applicant, "Don't make any appointments for next week; you're going to have some sort of a minor health problem along about Wednesday or Thursday."

When we went in to conduct the interview, neither of us had met any of the people at Zodiac, and neither of us had a strong feeling either for or against astrology, but we came away believers. Susan Shay asked us our birthdates, times, and places, and proceeded to tell us some pretty amazing things about ourselves--off the top of her head, without reference to any books or charts or whatever astrologers refer to.

To Carol she said: "In one year you're going to make a change in your life that will require financial and personal sacrifice and a lot of hard work and persistence. This will last about two and a half years. At times you'll become discouraged, but stick with it because you'll reap the benefits for the rest of your life." (She had no way of knowing that Carol's planning to go back to school full-time next year to train for a totally new career.)

To Joan: "You were an extremely shy and retiring child. You didn't begin to come out of your shell until you were a teenager." Also, "You had foot

Continued to page 26

Gay Rights—A Lesbian Issue

by Rita A. Goldberg

The Lesbian movement has channeled much of its energies into court battles, and recently there have been several encouraging decisions. In Seattle, Washington, Sandra Schuster and Madeleine Isaacson won custody of their children "in spite of" being Lesbians. They were, however, forbidden to live together. In San Jose, California, Cam Mitchell won custody of her children. But she was not only forbidden to live with her lover, Darlene Reynolds, but she was also forbidden to see her except at infrequent court-specified intervals. In Turner, Oregon, Peggy Burton won back pay for her discharge as a public school teacher, but the judge refused to order the school system to reinstate her "because I wouldn't hire her myself."

These cases are partial victories for Lesbians. All women are still involved in appeals, for the right to live together or to hold a job. They may or may not eventually win complete victories. Even if they do, their cases will have little effect on the conditions of Lesbians in this country. Court battles *alone* are an ineffective way to win freedom. Unless they are decided by the United States Supreme Court, individual decisions have little bearing from state to state or even district to district within the same state. Legal ground won by one person will have to be re-gained over and over in other areas. Each of these battles saps the time, energy, money, and nerves of the Lesbian community. In addition, they put the lives and futures of millions of Lesbians into the hands of judges, like the one who upon awarding Mitchell custody of her children, commented on their acceptance of their mother's Lesbianism: "Oh, you might as well give 'em to her. They're ruined already."

The reason that our court battles are so long and difficult and condemn progress to scattered, unrelated, piecemeal gains is because there is, as yet, no legal basis in this country for our claims to freedom. Just as the 19th-century Supreme Court "Dred Scott Decision" ruled that blacks had no right to even *ask* for their freedom, so there is nothing in the Constitution to uphold our claims for freedom. Firing gay people, taking their children away, evicting them, revoking their paroles, are all as much in harmony with the Constitution as black slavery once

was, or the denial of women's right to vote, hold jobs, or own property. A few "liberal" judges are reading our rights into the Constitution, but to depend on the support of enlightened individuals puts our movement on shaky ground. Would we eliminate the Bill of Rights and depend upon enlightened judges to protect our "right" to freedom of speech? Neither should gays base their futures on this foundation.

What we should be fighting for is a federal Constitutional amendment, similar to the Equal Rights Amendment (E.R.A.) for women, guaranteeing equal protection under the law to gay people. Such an amendment will no more automatically guarantee our freedom than the E.R.A. will free us as women or the 14th amendment freed those of us who are black, brown, yellow, or red. But it will provide our struggle with a solid, non-debatable foundation. We would no longer have to spend 99% of our energies trying to prove that gays should not be oppressed. Such a fact would be stated legally in the Constitution.

To begin with, those working for civil service, one-third of the American work force, would be freed from being subject to dismissal for gayness. Teachers and other non-civil servant public employees would also be freed. Security clearances could not be denied to gays. Courts would have no basis to deny child custody to Lesbian mothers or set limitations on their lifestyles.

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Because one of the main reasons people are closeted is fear of losing their jobs or children, many new people would be able to openly join the gay movement without fear of reprisal. The ranks of the movement would swell with some of the tens of millions of people at least partially freed, directly, by the amendment.

Discrimination in the private sector would gain more slowly. But a federal gay rights amendment would enable those of us who can prove gay discrimination to win reinstatement, back pay, and orders to the company to hire more open gays. Perhaps a major thrust of our movement, after winning the gay rights amendment, would be to form coalitions with black, brown, yellow, red, feminist, and other groups to fight for greatly increased funding to the Equal Employment Opportunity Commission, a federal agency charged with handling discrimination cases. The Commission has a tremendous backlog of cases filed by women, blacks, and other oppressed groups, and is not dealing with them at all, or only after several years' delay, because it does not have enough money for lawyers and legal fees. Once these cases are handled effectively, massive and constant victories would be won. Private business would be scared into discarding discrimination policies, knowing that any person who felt she was discriminated against would immediately take them to court.

In addition to job rights and custody rights, a federal gay rights amendment would enable gay organizations to take programs and speakers into prisons, mental hospitals, and high schools. We have many sisters and brothers in these institutions who are isolated and terrified, and who need our support. Today we are denied contact with them and must leave them in the hands of the institutions' "administrators."

With our numerically expanded movement, confident because of our past victories, we could start attacking other institutions that oppress gays. Psychology, anthropology, and sociology, would have to change their attitudes towards "homosexuality." Psychiatrists could be sued for criminal malpractice if they continued to prescribe lobotomies or shock treatment for gays. Universities could be forced to offer gay studies courses. Every gain would free more people, and the gay movement would become a snowball rolling down hill, picking up more people with every victory. The gay movement would no longer be the handful of people who have been fighting for centuries, but a massive, grassroots, powerful *movement* representing tens of millions of

supporters and participants.

In order to channel our energies most efficiently and effectively, Lesbians should work in conjunction with gay men. However, we must be sure that the movement constantly relates to *our* struggle, and does not degenerate into mere attempts to change solicitation and lewd conduct laws. Remember that many men live *directly* and *constantly* in fear of these laws, just as women live in fear of rape, therefore men's priorities tend to center around these immediate issues. But if they are willing to work with us on the issues of gay rights, to refuse their aid and support would be to eliminate half the potential members of this movement that will free *us* a suicidal stand.

A good way to insure that Lesbians work with gay men on an equal basis is to work through coalitions between gay men's and Lesbian organizations, rather than in a mixed group, in which men tend to dominate. Lesbians have found that few sisters will attend a mixed group, but many will attend all-Lesbian groups. If you do have a mixed group, be sure to organize a strong women's caucus.

The gay rights movement must begin somewhere. A coalition of Illinois and New York groups announced plans for a national convention in Urbana, Illinois, over Thanksgiving weekend, to plan a national March on Washington for gay rights. A similar demonstration may be planned for the West Coast. A massive, peaceful gay demonstration could be one of the most effective ways to launch our campaign: it could show our sisters and brothers our numbers and our determination. Many sisters and brothers will be encouraged to join the struggle if tens of thousands of people show their willingness to march. Those wishing further information about attending or supporting the convention should write to: National Gay Mobilizing Committee, 284 Illini Union, Urbana, Ill. 61801. (Send them money, too. It takes *lots* to plan a convention and even more to plan a demonstration.)

Lesbians must start now to fight for their rights. We must end our piecemeal approach to freedom and unite, together with our brothers who have the same goals as us, to end this oppression. Taking up the struggle for gay rights does not mean we abandon our music, our poetry, our collectives, or our community of sisters. It merely adds one more element to our culture: the willingness to fight against the oppression that keeps Lesbianism from being truly beautiful for ourselves and all our sisters. ▲

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PRE-REVOLUTIONARY SEXUALITY...

Take It Or Leave It

Edited by: Caren Pressley
Barbara McLean
Jeanne Cordova

The following panel discussion is the first of a two part series. Narrated by Barbara Gehrke, participants are: the Rev. Freda Smith, pastor of Sacramento's Metropolitan Community Church, and Barbara McLean and Jeanne Cordova, activists and editors on *The Lesbian Tide*.

Part I: *THE POLITICS OF CELIBACY* speaks to the contemporary sexual lifestyles of monogamy, non-monogamy, and celibacy.

Part II: *THE NEW SEXUALITY, SLEEPING WITH YOUR FRIENDS, 'MANDATORY CELIBACY'*, will be published in the November issue.

Rather than being any definite word, it is hoped this article will engender further discussion on topics still underdeveloped in the spectrum of our lesbian feminist ideology. Readers are welcome to respond.

PART I...THE POLITICS OF CELIBACY

Q: PERHAPS WE SHOULD START BY DEFINING WHAT WE MEAN BY CELIBACY?

Barbara: I would define a celibate as a person who is not having sexual relationships with anyone, where the only relationships they're interested in having are platonic. This does not exclude warm friendships and affection, but does exclude sexual activity, including sexual play. What I mean is that I see celibacy as not just excluding that brief sexual act which some call sexual intercourse, but also all that sexual play which preceeds the sexual act.

Freda: What do you mean by sexual play?

Barbara: We all know that there are different ways of relating to people, different ways of embracing, kissing, different reasons why we choose to see someone. For example, you may dance with someone simply for the pleasure of dancing. You're grooving on the music, not particularly your dance partner. On the other hand, if you're sexually interested in a person you might ask them to dance just to be physically close to them or to have the opportunity to communicate a sexual interest. There's a certain look in your eyes, intensity perhaps, and a certain way you hold your body, move your body against theirs which implies sexual interest. We're all aware of the difference in those two feelings. A celibate would relate to people on a warm and affectionate level, enjoy being with them (some more than others), but would not have the *intent* of engaging in sexual activity and as such would not engage in any kind of "come-on".

Jeanne: Would you call kissing, and I don't mean a sisterly kiss on the cheek or mouth, within celibate limits?



Freda: As a celibate, I would say kissing is alright. I distinguish between lust and really caring for a person. I don't believe in just being attracted to a person physically. Like, if you are dancing with a woman, *this* is going to lead to a physical thing and *that* is not. I have trouble with that. To me, sex is a logical extension of showing the affection that you feel. To be celibate, to me, is to stop at a certain point, and to define that point ahead of time.

Jeanne: In other words, to be celibate the only thing you can't do is by word or conduct, mentally or physically lead someone on in a way that suggests you're interested in going to bed with them. How about going to bed with someone but not for the purpose of "having sex" in the usual sense?

Freda: I would go to bed with someone, but it would be understood beforehand that it would be to sleep, or hold each other, not to have sex.

Why Celibacy?

Q: WHY ARE YOU A CELIBATE, FREDA?

Freda: The reason people have been celibate in the past does not have much to do with why I am. I have found, as Rita Mae Brown said, "You can't live in a post-revolutionary fashion in pre-revolutionary times." In my head I have a dream of people being

able to love each other openly and freely, whether it's sexual or not, with no problems arising from the progression of affection to the physical. This is the way I would like to live, but I found that it is not the time. There are too many complications. It is too heavy for me to try to live non-monogamously in our present culture. This is the way it should be, but it isn't, so therefore I am going to stop short of sexually relating at all. I'm caring for people, showing affection to a large number in a very deep caring way, but I will not show that affection physically because I can't deal with what comes back.

Q. WHAT COMES BACK?

Freda: The way I was raised, to have sexual relationships with someone implies a commitment. Even when there is no commitment verbalized, I find in some way I have formed a commitment with the other person. I can't get past that psychologically, I can't get past the way they feel towards me afterwards. I can't get past the type of jealousy people who sleep together form toward each other. I'm very vulnerable sexually. I give myself to another person. It's not like the male conqueror, "I'm going to *achieve* this." I leave myself wide open and the other person does too. I found we have troubles relating to more than one woman in an open way. I don't want to lose that openness.

Barbara: I wouldn't describe myself as a celibate. However, there have been times when I lived as a celibate by choice. It wasn't really a political commitment, it was almost more practical. But it also tied into a sense of my own values. I wanted to get more in touch with myself and others. There are a lot of heavy conflicts that arise in a monogamous relationship. There are heavy commitments and feelings of jealousy that tear you apart. They make me feel things that I don't like to feel. On the other hand, I find that having a series of non-monogamous relationships or several concurrent relationships, is emotionally draining. It takes so much that I begin to feel my foundations rot. It's heavy and I find it difficult to handle. Celibacy to me is almost a retreat. When I pull away and do not relate on a sexual level, I find I open up in a different way. I find myself exploring people for other reasons. I am more interested in them intellectually, what makes them tick. When one is not celibate, it is so easy to fall into the trap where you walk into a room and every woman is a potential sexual partner. To me, that becomes oppressive. My values come in here because I get very upset with myself for doing that.

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(A. double woman thunderbolt)

(B. make mine women)

(C. women are twice as beautiful)

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OPPRESSION IS BIG BUSINESS

By Karla Jay

History of Therapy in the Movement

Some of us who first organized the radical gay women's Movement, tended to view all our problems as "class problems"; that is, all our problems stemmed from the oppressor — white, male heterosexual society. All our hang-ups, therefore, were not individual problems with individual solutions, but a class struggle with a societal solution. Consciousness-raising was used as a vehicle for women to realize their class oppression, to feel rage towards their true oppressors instead of turning that rage inward or on other women.

Consciousness-raising was our answer to psychotherapy. Psychotherapy *usually* (I don't want to make pat statements about all types of therapy) encourages the individual to "adjust to" or "cope with" or "accept" society or oneself. Consciousness-raising, on the other hand, showed us that individual adjustment was not the answer and that society, not the individual woman, must change. Our pain, anger, frustration and oppression belong to every woman and can't be viewed as individual neurosis.

Needless to say, we were and are justifiably antagonistic to male-dominated schools of psychotherapy and their practitioners. Who hasn't heard horror stories of lesbians being mistreated and traumatized and even lobotomized by therapists? After all, don't most of them consider us "sick," "perverse" or "abnormal" just because we were lesbians? Don't they ignore our just grievances and attribute all our problems to our sexuality? Isn't the thrust of therapy to "cure" of us lesbianism? And the "liberals" were and are perhaps even more disgusting with their patronizing attitudes.

In any case, I suppose many felt that we had replaced therapy. Eventually, it became increasingly clear that problems existed beyond or perhaps outside of our oppression as lesbians (although pure "classists" would not agree with this position). Many consciousness-raising groups in which I participated or which I knew of, became burdened and obsessed with or destroyed by the personal problems of one member of the group — problems which could not readily be tied in with our general oppression by straights — or by conflict between members of the

group. In addition, it wasn't easy to explain the suicides of "liberated, uncloseted" gays who no longer gave a damn about straight society, but who killed themselves anyway.

The entire Movement, in fact, seemed to be burdened by those women who came into the Movement to find a cure for their problems, to find mediators for their relationships. Yes, a primary function of the Movement *is* to support our sisters in every way possible, but it seemed increasingly difficult to make political progress, to formulate actions and even to think when everyone was screaming "give me, save me, fill this need, fill that need." In other words, women were draining strength from the Movement instead of bringing strength to it. Instead of asking what they could do for the Movement or to liberate other sisters, they were interested only in what would be done for them — and immediately.

The Movement had not satisfied our needs and, the

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personal needs of our sisters are, of course, justified, so in response to this need, there grew a body of therapists, analysts, etc. to deal with these problems. In New York, at least, being in therapy became somewhat of a vogue and women followed and praised certain shrinks in tones usually reserved for gurus. Shrinks were even called in to mediate at certain CR groups. This is what I see as the current trend, and it seems that psychologically many women have come a full circle.

PsychotheRIPy: Adled Freud & Fraud

With the rise of therapy, a variety of unscrupulous shrinks appeared and still exist in our midst. I should explain at this point that the purpose of this article is not to point a finger, to name names either good or bad, to imply that *all* lesbian/feminist therapists are corrupt but rather to delineate patterns of corruption of a few so that we can *protect ourselves* now and in the future from those who would exploit us. In fact, it is even painful to me — having once sincerely believed as a Redstocking that *all* women are my sisters — to have to discover and then warn others of a flock of lesbian rip-off artists. I shall first point out how they are exploiting us and then try to explain why this is happening and what we can do about it.

First, we are being deceived because many of the so-called therapists are unqualified to be therapists. "Unqualified" is a tricky word, so I will try to give concrete examples of what I mean. To begin with, to call yourself a "therapist" in New York State you have to have certain degrees or training in psychology. Several therapists in New York have degrees all right, but in English, Art History, etc. Personally, I have several degrees myself in literature and next year will be able legally to call myself "doctor" and still I wouldn't dare tamper with another person's mind, let alone *charge* her for it.

Don't get me wrong, I'm not for qualifications in the legal or educational sense of the word. Twenty years of Freud and Jung will probably just rot your mind. However, I like to know what I'm getting and I think all Americans are becoming wary consumers. When I go to the supermarket, I read the ingredients of everything before I buy, because I'm a vegetarian and want to make sure they're not slipping a little meat in on the side, so why shouldn't I know what went into my shrink? If she's a Ph.D., but in botany, I should know that because I'm not a plant. If she is on welfare for *insanity*, as is one "counsellor" I know of, I should know that. Only with adequate information can we make a rational choice. You may still choose to go to a woman judged insane by the

State, because that may mean she's the sanest one around, but you still should *know* what you're paying for. And in New York you *are* paying for it — often to the tune of \$35.00 an hour, although most do have sliding scales. I found, ironically, that the better therapists usually have lower prices.

In some cases, all the women are getting for their \$35 — even from certain "qualified" shrinks is 50 minutes of sex a week. If you dig that, fine. I know that the issue of sexual relations between therapists and clients is a hot one, even in the straight world. Personally, I believe such sexual relations are wrong because there must be a certain distance in the therapist/client relationship in order for there to be some objectivity on the part of the therapist at least. I suppose I don't believe in paying for sex, period. Again, you should know the shrink's reputation.

Even some highly qualified therapists have dubious practices. It is "unethical" for a therapist to advertise, and yet I have seen at least one such ad. Some "qualified" lesbian therapists are in worse mental shape than most of us. I witnessed horrendous scenes on several occasions when a lesbian therapist physically attacked her ex-lover and once broke down

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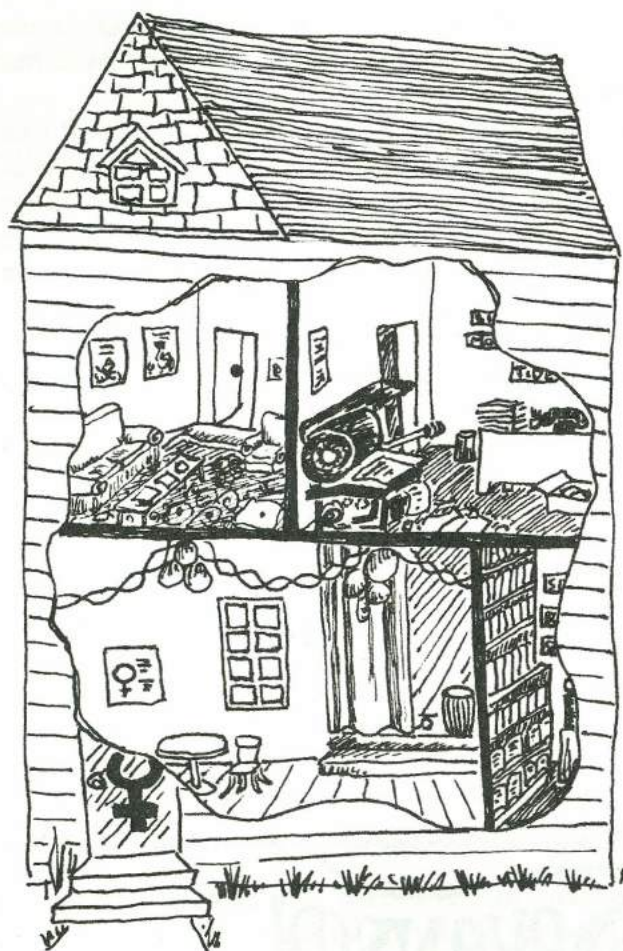
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WOMENS BUILDING



by Jeanne Cordova

A feminist acropolis is taking shape in Los Angeles.

Located at 743 So. Grand View, the mammoth 18,000-square-foot edifice will house almost a dozen local feminist groups and promises to be a national first for the women's movement. On Sept. 18th Cal Arts, owners of the long-empty building, voted to accept the Feminist Studio Workshop's rental bid. The site has been named "The Women's Building" in commemoration of the women's building at the 1893 Chicago Exposition.

The concept of a diversity of groups operating out of a single "center," a consideration and hope of women's groups across the country for many years, became an L.A. reality when several art galleries, Sisterhood Bookstore, Womanspace, *The Lesbian Tide*, *Sister*, *Momma*, the Associated Women's Press (AWP), and a feminist restaurant concerned signed sublease contracts with the Feminist Studio Workshop.

A Synergistic Sum

The enterprise is perceived as "a synergistic situation in which the total energy released will be more than the sum of individual groups operating alone." Proximity is expected to bring an exchange of resources and decrease the time and energy of groups and services presently duplicating each other's efforts. "The Women's Building will provide a sense of unity, identification and pride for the national movement."

"It's a model of a totally woman-identified environment," projected Barbara McLean, public relations coordinator for *The Lesbian Tide*, which, although now housed in low-rent, comfortable offices on Western Avenue, has committed itself to the project because "even though it will cost us more, we wanted to share a home with other women in communications and media."

After a financially successful year, Sisterhood Bookstore staff member Simone Gold expressed "fantastic pride" in their prospective opening at the new location. *Momma's* representative to AWP Nancy Young feels, "After years of milling around in living rooms, it's about time. The concepts of mass communication, dissemination of information and the relevance of art and culture are crucial to the development of a political movement."

Problems Cited

Juxtaposed with the excitement is a realistic perception of the potential problems of such a venture. Because most feminist groups depend heavily on volunteerism, the steep rent poses a challenge to the financially small organizations. "Fortunately," added Ms. McLean, "almost all the organizations moving into the building have products (newspapers, artwork, etc.) to sell."

Another major concern is the development of political and organizational harmony. Political differences between straight and gay feminists, separatists (from men) and integrationists, structuralist-collectivists, and anarchists are rampant in the feminist movement. Shiela DeBretville explains, "We have a tendency to categorize; you're a woman but you have to be a lesbian to belong to this group; if you're married and have a child you belong to that group, if you're not married and have a child — go there, if you're married and don't have a child..." All of the involved groups seem very cognizant of the need to compromise in this exciting adventure of keeping factionalism to a minimum.

Men or No Men?

The question of male participation has already surfaced. "Basically we want to educate the

community about women, but our first commitment is to women," clarified Ms. DeBretville. Most groups favor minimal male participation, although a number of artists hope "we can invite men at certain times to look at our art and learn from it." A woman seeking space to hold mixed classes was turned down because "feminist education is based on single-sex instruction. Isolation is necessary to let our potential come out." Momma, on the other hand, an organization of single mothers, is against an anti-male orientation. Ms. Young, who has a son, voiced the feeling that "the building be viable for a large cross-section, not an isolated segment, of the women's movement." Exact policy on this subject is yet to be concretized.

Policy in the Women's Building will be decided collectively by either "town hall" type meetings or a board of elected representatives. According to Ms. DeBretville, "If we don't run things collectively we are very botched. Female capitalism makes no sense to me."

The challenge of effective management has a particularly feminist, as well as organizational, dimension. "We know this is a business," Ms. Raven insisted, "but we're committed to doing it in a loving way." ▲

NATIONAL GAY CONFERENCE SET

The National Gay Mobilization Committee (N.G.M.C.), a group of gay women and men from New York and Illinois, is hosting a convention during Thanksgiving weekend, in Urbana, Illinois, to plan a National Gay March on Washington. A simultaneous West Coast March is also being considered. Why a nationwide effort? N.G.M.C. replies: "One piece of national legislation can sweep aside every state's sodomy and solicitation laws and give full civil rights to gays in all states. Furthermore, State civil rights laws do not apply to corporations dealing in interstate commerce, nor do they even apply to the local post office. National opinion and the national news media tend to be shaped far more by national action than by similar State, local, or regional action."

Preliminary workshops are scheduled for Friday, November 23, and a rally for that night. Saturday, the main body will meet all day. Contingent and regional planning workshops will be held Saturday night. Sunday will be final convention work and a picnic. The Champaign-Urbana Gay Liberation Front will host parties and dances on Friday and Saturday nights. Crash facilities will be available in church basements and local homes.

All groups and individuals interested in attending or supporting the convention, or donating badly needed money, should write to the National Gay Mobilizing Committee, 284 Illini Union, Urbana, Illinois 61801, or call (217) 333-9492. ▲

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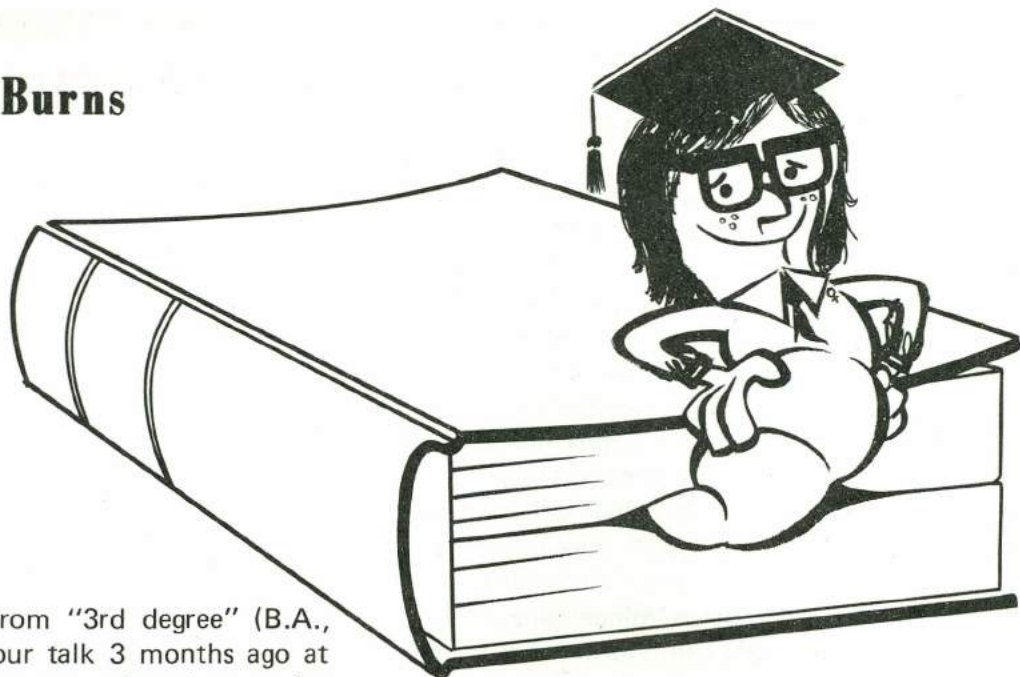
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Third Degree Burns



I have been suffering from "3rd degree" (B.A., M.A., Ph.D.) burns since our talk 3 months ago at which time you laid your heavy resentment on me for gaining my academic credentials, as if I were betraying you and all our sisters by that action. Last week you apologized for your displaced rage and, immediately afterward, you looked at me as if I were the most incredibly naive person you ever saw, saying, "If you don't expect people to dump their resentments on you by now...Sure, people are going to resent you: you with your blue eyes, blond hair and your so very WHITE skin. And then a Ph.D. on top of it all!"

Tell me, Sister, should I stand up and take that generalized racist insult like a man? Should I perhaps lay down and take it like a woman? You've just trashed me, Susan. Can you still see her at all through your political pupils? You've just warned me of a thousand women who, like yourself, will disqualify me as a woman, a feminist, a person because of my colors and credentials (which apparently don't mean half as much to me as they do to you). You've just threatened to betray me in the social revolution that

we're both fighting for, based on the assumption that because I work as a professional I'm all of a sudden on the other team. Yes, I spend 40+ hours a week on enemy territory, but I'm not fighting with them or against you.

And tell me; are you not one of the women who prefers to receive medical attention from a feminist doctor? Didn't I hear you complaining about the paucity of feminist lawyers, educators, and mental health workers? Or was that a different voice? An echo perhaps. I get the definite feeling from you that any woman committed enough to an idea of how she wants to spend her life energies immediately becomes a Judas in your eyes the minute she walks out of a male-dominated institution with more than scuff marks and battle scars to show for the experience of having been there.

I detest objectification and I resent being related to or about within the structure of that superficial system. After spending 82% of my earth time in a very punitive place and population, I didn't expect to be punished by those who are most precious to me: you and our sisters. Nor do I intend to now gracefully but carelessly stroll off the battlefield of class, racial, and sexist wargames. I'm not denying you by embracing myself. I'm wounded by your words and your worries, and those 3rd degree burns make it difficult to sleep. Please heal me, feel me, like you so freely did...before the Fire.

Lovingly,
Susan



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RADICAL MOVEMENT MEMBERSHIP

(The following is a speech I gave recently to the Provisional Revolutionary Government-in-Exile of the Separatist Amazon Lesbian Nation. --R.R.)

Sisters, I bring a warning. Our Movement is only a few years old, but in that short period our original pure ideals, set by educated, highly refined women, have been trampled into the dust by swine joining our movement who dare to call themselves Lesbians just because they are women who love other women. It all started when someone got the ridiculous idea that one joins the Lesbian Movement in order to spend time and energy fighting Lesbian oppression. Nothing could be further from the truth. The Lesbian Movement is a very exclusive sorority whose purpose is to prepare the "right" women for citizenship in Lesbian Nation, if and when we figure out how to set it up. Our standards must be high (I recommend a policy similar to the Beverly Hills Country Club) and we must eliminate all present members who do not meet the cultural standards we set to define a "lesbian."

I would like to hold up as an example to you the two hundred sisters who have spent three solid years doing nothing but keeping two transsexuals and three bisexuals out of the Movement. Time well spent, sisters! But let us not lose sight of grander tasks. We now have over ten thousand women in our Movement. Do you know what our Movement can do with ten thousand people? We can have the biggest purges Lesbians have seen since the Inquisition!

We must start, of course, with the Dykes. I personally have nothing against Dykes, but I'm sure none of us want them moving into Lesbian Nation. Can you imagine inviting your friends over and having them see some leather-vested, cowboy-booted freak next door? Dykes leave old motorcycles and empty beer cans strewn all over their yard. They let their dogs run wild and dig up all the marijuana plants in the neighborhood. They send their children to school in three-piece matching polyester ensembles from Sears. They subscribe to the Reader's Digest. They go to Disneyland and Vicki Carr concerts. With such low cultural levels, is it any wonder property values drop when they move into a neighborhood? They do not

belong in our Movement. If they don't like America, let them go back to the bars where they came from and leave decent folks alone. They'd never be happy in Lesbian Nation, anyway. They prefer to stick with their own kind.

Another unacceptable type that has flocked to our movement in alarming numbers is one that can only be called "Middle Class." These people, who spend 90% of their time trying to hide their Lesbianism from their families, bosses, and neighbors, want us to believe they are oppressed. We cannot trust people who have such a stake in the system that they actually hold down jobs. They could be working for the CIA for all we know. The only way we can trust them is if they take out a paid ad in the Wall Street Journal announcing to the world that they are gay. Only after they have proven they will sacrifice their jobs, homes, families, and security will we know they are sisters, and then we will fully support them as sisters should.

Any women working with men should be automatically expelled. There are actually Chicana sisters working in the United Farm Workers Union, and other sisters of all kinds who are working with gay men. Their excuse is that by uniting with their "brothers" they can free all Chicanos or all gays sooner. This may be true, but don't they realize that while they are freeing sisters, they are inadvertently freeing *men* too? We don't want our efforts to free any men, black, brown, yellow, red, gay, or blind. We want them all dead, wiped out, smashed, and decimated. In that way we will make the world safe for freedom, love, peace, flowers, compassion, feminism, and a humanist society.

Sisters, if you look closely at our movement today, you will find that over 95% of the members do not agree with us. We know that we represent the ideals of all Lesbians, because we have the highest consciousnesses, but if we do not purge these uneducated cretins, they could take it over. Having the Movement representative of all "Lesbians" would be the worst thing that could happen. It could turn Lesbian Nation from a highly exclusive society into a country spanning the entire globe. What good is Lesbian Nation if everybody gets to join? ▲

No more shuffling down the street
No more moving to your beat
Penis man stay in line
Next dead body
Won't be mine
Won't be Linda's
Won't be Lou's
Won't be Janie's
Won't be Sue's
Won't be Barbara's
Won't be Lettie's
Won't be Marsha's
Won't be Betty's
Won't be Carmen's
Won't be Judy's
Won't be Paula's
Won't be Trudie's.

*You wear your combat scars like medals.
If there was a Lesbian equivalent
of the disabled Veterans
you would be post commander.*

*You proudly reminisce past-won battles
and forget the war is not over.
Then you scoff at the smooth skin of new recruits
forgetting yours was once fresh.*

*Look again.
I'm here in the trenches
to fight and die with my sisters.
Our enemies' bullets are unconcerned
with trifles like complexions.
Your needle-sharp past is more particular.
It swept the gauge of your geiger-counter
and stabbed a sister in the back.*

Rita A. Goldberger

Jump Rope Song of The Killer Dykes

Penis man penis man
Try and catch me
If you can
Try and turn my head around
Try and pull my zipper down
Try and lay your hand on me
But don't count on your victory.

No more shuffling down the street
No more moving to your beat
Penis man stay in line
Next dead body
Won't be mine
Won't be Linda's
Won't be Lou's
Won't be Janie's
Won't be Sue's
Won't be Barbara's
Won't be Lettie's
Won't be Marsha's
Won't be Betty's
Won't be Carmen's
Won't be Judy's
Won't be Paula's
Won't be Trudie's.

Whose dead body
Will it be?
Touch my sister
And you'll see
Might be David's
Might be Dick's
Might be Le Roi's
Might be Nick's
Might be Marvin's
Might be Eddie's
Might be Ramon's
Might be Teddie's
Might be Roger's
Might be Clark's
Might be Andrew's
Might be Mark's.

How many men
Won't hear what's said?
How many men
Will end up dead?

(pepper!)

One, two, three, four, five, six, seven, eight, nine, ten, 'leven,...

Evan Paxton

street

those dead body
ll it be?
uch my sister
d you'll see
ght be David's
ght be Dick's
ght be Le Roi's
ght be Nick's
ght be Marvin's
ght be Eddie's
ght be Ramon's
ght be Teddie's
ght be Roger's
ght be Clark's
ght be Andrew's
ght be Mark's.

How many men
Won't hear what's said?
How many men
Will end up dead?

(pepper!)

One, two, three, four, five, six, seven, eight, nine, ten, 'leven,...

Evan Paxton

Joker

You, with your cock between your ears,
Fucking with my mind
Despite my protest of, "Know!"—
Almost convincing me that
You are a woman, a girl at least.
And, when my wisdom scared you,
Warning me, you said, "I am a runner,"
But you didn't fool me at all.
Runners go places. You just stand still.

Good bye.
Being with a man was enough for me
When I was young. I didn't need much.
Being a man was enough for me
When I was older and needed more
Power Freedom Expression Power
Being with a woman was enough for me then
Before I understood what a woman was
What I, woman, was,—
And I was in power, out of touch.
Good bye. Good bye now.
It's not enough for you
To tell me that your consciousness is new,
Wanting me to let you treat me like "a lady."
I've had enough men
I've been enough of a man
To hate that power within me, within you.
Good bye now.

(Unsigned)

FROM US

EAST COAST TIDE

The Lesbian Tide has begun its third year of publication with the opening of an East Coast, New York City-based office. Co-ordinated by Karla Jay, long-time lesbian activist and writer, the New York office is now in full operation, with editorial, advertising, and circulation responsibilities.

Employed by The Tide Collective for that well-known liberated lesbian minimum wage "as-much-as-possible," Karla and other East Coast members of The Tide Collective will be helping to establish *The Lesbian Tide* as a national magazine. As is obvious from this issue (see cover story and photos), the New York Tide dykes are in full swing just weeks after the office's opening.

Active in the lesbian feminist movement since its inception, Karla "was first a Redstocking, was the chairwoman of N.Y. Gay Liberation, and helped form the Lavendar Menace and later Radicalesbians." "I am now unaffiliated," she writes, "I have written for about every lesbian and gay paper and also for the *L.A. Free Press* and *Everywoman*, and I was a *RAT* woman. I am also a sometime student and am



SISTER TO SISTER

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LETTER TO THE TIDE

Dear Sisters,

Keep up the fine work of publishing a great magazine for all Lesbian/Feminists to read. I have become actively involved in the Lesbian/Feminist struggle because of articles printed in the magazine by others involved in the struggle.

In Sisterhood,
Marty
Studio City, Calif.



supposed to be writing my doctoral dissertation. Ha." Karla is also co-editor of the gay anthology *OUT OF THE CLOSETS*.

Although our New York coordinator has already run into the average dilemma of most lesbian papers, "...the problem with circulation is that you are already in the only two stores in this city of 8 million which services lesbians! The bars gave me a rather icy reception...", she is a dyke and therefore undaunted. Karla will be contacting national and international resources in our effort to give our readers an in-depth coverage of the LESBIAN NATION.

November Supplement

The Tide Collective is working with our New York sisters toward the development of a special East Coast supplement to be published in our November issue. Focusing on lesbian feminist activity in the East, the special section will cover lesbian groups, addresses, publications, events, calendar, photography, etc.

East Coast writers, artists, photographers, subscribers, sisters with time and/or creativity -- THE TIDE NEEDS YOU IN NEW YORK. Write: Karla Jay, New York Coordinator, c/o Tide Collective, 373 N. Western Ave. No. 202, Los Angeles, Ca. 90004.



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details

CROSSCURRENTS

DETROIT

Feminist Credit Union Forms

On August 26, 1973, the day commemorating the 53rd anniversary of women's suffrage, the Feminist Federal Credit Union of Detroit was granted a charter to operate as the first credit union in herstory to be established by women for women. Their successful charter application forced the National Credit Union Administration to recognize the economic impact of the feminist movement—an achievement which is expected to hasten the formation of other women's credit unions around the country.

The Feminist Federal Credit Union is a women's self-help financial center, owned and managed exclusively by its members. Its money will be invested entirely in female-controlled enterprises, rather than in male-oriented businesses with sexist policies and practices. Although the board will establish realistic lending criteria, no discrimination will be practiced against women because of marital status or the credit ratings of male family members. It is planned that this credit union will provide an environment where a woman can be totally honest about the reason for her loan request, whether it be for an abortion, a divorce, or a motorcycle.

The Feminist Federal Credit Union, supported in its charter application by Congresswoman Bella Abzug of New York City, is now in operation at the Women's Resource Center, 18700 Woodward Ave., Detroit, MI. 48203. Business hours are from 10:30 to 6:00 Tuesday through Friday and from 10:00 to 2:00 on Saturday. Telephone inquiries are welcomed at (313) 892-7160.

BERKELEY

Women's History Library Seeks Help

The Women's History Research Center, Inc., maintains the Women's History Library, which consists of an international women's history archive of and about the current women's movement and a topical research library of 2,000 files documenting the lives of women in many countries today and in the past. The library's unique resource collection, its publications, and its services have been built up over the last five years with the assistance of scholars, educators, and librarians across the nation. The library is seeking funds and volunteers to continue its work.

Student memberships at \$5.00 and individual

memberships at \$10.00 (checks payable to Women's History Research Center, Inc.) are available from the Women's History Library, 2325 Oak Street, Berkeley, CA 94708. All contributions are tax-deductible. More information and membership materials may also be obtained from the Friends of the Women's History Library, 19196 Sierra Isabella, Irvine, CA 92664.

In addition, the library needs volunteer workers to help with its microfilm project, which involves corresponding with women's periodicals; inventorying and filing research materials; cutting, classifying, and cataloging news clippings; and otherwise readying the library's entire collection of women's materials for microfilming and eventual dissemination to other libraries and women's resource centers everywhere. (Students are often eligible for academic credit for such work.)

Anyone interested in volunteering for part-time work on the microfilm project—or in the library office—is asked to contact Laurel, Katy, or Laura X at (415) 524-7772. In the Southern California area, information about the library's programs and needs is available from Vivian Hall at (714) 833-0055.

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Women's Suffrage Day, 1973, Los Angeles

*Oh sisters don't you weep, don't you morn,
Oh sisters don't you weep, don't you mourn,
'Cause the Women's Army is marching.
Oh sisters don't you weep.
One of these times in the middle of the night,
The Women's Army gonna set things right,
'Cause women no longer are sleeping,
Oh sisters don't you weep.*

—The Women's Army Song

BERKELEY

Women's Theatre Workshop

WOMEN'S THEATRE WORKSHOP begins its 3rd consecutive session at 2153 Russell Street in Berkeley Tues. Oct. 2, 7:30-9:30 p.m. Organized by Terry du Soleil, the workshop introduces psycho-physical exercise and feminist styles in theatre. A session includes 6 weekly meetings and two additional guest artist events.

Theatre Laboratory is also planning a WOMEN'S THEATRE WORKSHOP in San Francisco to begin October 10. The location is to be announced. Fees are \$20, limited work exchange available. For further information call Terry: 548-1256.

SAN DIEGO

Feminist Art Fair Scheduled by N.O.W.

California State N.O.W. is sponsoring an event envisioned to be a biennial affair held in various sections of the state. It will be called the Calafia Faire in honor of the Black Amazon Queen from whom California derives its name. Primarily designed as a showcase for feminist artists and craftswomen in all media, the Faire will also be a fund-raiser for state and local chapters of N.O.W. as well as a profitable enterprise for the individual artist.

A wide spectrum of entries from women artists in all fields is anticipated, and there will be room for women's theater groups as well. Many of the women will be garbed in colorful costumes, and there will be strolling singers and actors.

This first "mini" Calafia Faire will be held in conjunction with the 1973 California State N.O.W. Conference on October 26-28 in the esthetically impressive setting of the Bahia Hotel in San Diego. There will be exposure to the public as well as to the participants in the N.O.W. Conference, and spaces will rent for \$15.00 for the three-day weekend.

Space is limited, and the sponsors therefore advise early reservations. To reserve a space, send \$15.00 to Ms. Nancy Breiting, Coordinator--Calafia Faire, P.O. Box 3595, Santa Monica, CA 90403, or call her at (213) 399-1611 for further details concerning the Faire.

WASHINGTON

Gay Film Festival Planned

The Washington Area Gay Community Council and the Janus Film Society have announced that applications are now available for participation in the "First American Gay Film Festival," to take place at the Janus Theatre in Washington, D.C., this winter.

Films by gay filmmakers and/or about gay life are being solicited for the festival. Films may be submitted in Super 8, 16mm, or 35mm. Feature length, shorts, and animated films will be considered.

For further information, contact "First American Gay Film Festival," c/o Washington Area Gay Community Council, P.O. Box 40552, Washington, D.C., 20016, or the Janus Theatre, 1660 Connecticut Ave. N.W., Washington, D.C., 20009. Deadline for the return of applications has been set for October 31, 1973.



OPINION

MONOGAMY—ANOTHER VIEW

by Julie Lee, New Jersey

I just read Susan's article "One View — Monogamy...a Choice" in the September Tide, and I simply HAVE to reply to it.

In the East, our relationship has been -- to my sorrow -- somewhat of an "example". "They have made it", it used to go, "and so can we". I always found this a terrible trip to put on me, but I could not help it. My life partner and I have been together 23 years just last month, and I think I am somewhat of an "expert" in the monogamy field -- excuse my bragging!

We grow -- hopefully -- even at my age (51). For several years now I have spoken publically against the "concept" of monogamy -- to the shouts and screams of those who knew us. Everyone thought I was being facetious -- but I wasn't. I KNEW what monogamy meant -- to me, to my life-companion -- to others I knew. I realized that monogamy in 1973 is simply not a viable way of life. I realized long ago that the chances of meeting more than one person to whom we wanted to relate on a total basis, are almost 100% in this era of mobility. I also felt that to deny ourselves everyone we felt attracted to "for the sake of monogamy" is oppressive and unhealthy.

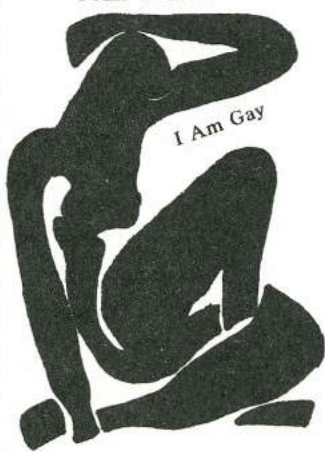
For 23 years we worked hard at our relationship. It was a good one in many ways. It was, basically, a "working" relationship. We liked each other (so I thought); we worked well together; we enjoyed the day-to-day living together. We rarely quarreled, we seemed to agree on most everything most of the time. We started out in 1950 as a role-playing couple (everyone did that long ago), but we had worked out a rather egalitarian situation (so I thought)! I was working full-time in the movement, and consequently not bringing in any money, but I took care of virtually everything around the house -- cooking, cleaning, washing, correspondence, keeping accounts. According to Ms. magazine I was worth around \$6,000 a year, but of course, no such arrangements were made -- we were "one", and mine was hers, e t c. All very idealistic and beautiful. We had joint accounts, and no one worried whose was what.

Let me warn you, dear sisters, DON'T DO IT! DON'T put your all into a relationship. Be sure to know what's yours, and what's hers. Make arrangements to be compensated for work you do which is not returned in kind. Because the day of reckoning will come, almost inevitably, because we do not live in a vacuum, and we all meet many, many people every day, and because most of us (hopefully) have feelings and are human.

And this is precisely what happened to me. During the past 10 years in the Lesbian movement I must have met several thousand Lesbians. I never intended to fall in love with any of them, and I didn't. But one day THE ONE appeared, and it happened. It happened in a way neither she nor I could help. It was almost like a bolt out of the blue -- it was totally irresistible, and to deny myself and herself this experience would have been to do real violence to me and to her as human beings.

"Cool", I thought! "Here is a real opportunity to work out a multiple relationship". My new love was very congenial to the household -- she was adaptable; she was not too dissimilar in many ways to my life-companion, and they had lots to talk about, similar tastes, similar likes in lifestyles. There was real potential of the two becoming fast friends. But it was not to be, because my life-companion refused to even consider a multiple relationship. She accused me of "betraying" her. She told me that I was her "mate", and had no "right" to have sex with another person. I cannot tell about all the ugly and unkind things that were said. I loved my life-companion and wanted to

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stay with her -- there never was any question in my mind about continuing with the woman with whom I had shared almost half of my life. But she would not even give it a try. It was obvious that she considered me a property -- HER property; NOT a human being with needs, wants, emotions.

And, of course, to make matters even worse, many of our "friends" ran to her side, commiserating with her about my "misdeed"; telling her not to "put up" with my "disloyalty"; telling her to throw me out. What chance did I have with my desire to try a new way of living and loving -- of more than one total relationship, when EVERYONE -- even our gay friends and sisters -- could not see it?

It's been six months now, and it isn't working, of course. My life-companion has no intention of allowing it to work, and the majority of people around us are helping her along. I have lost 23 years of working hard, of trying to make our relationship the center of my life, of sharing everything and giving much. Because of "believing" in monogamy I am "out" at age 51 with no money, no life-companion, and nothing really to show for all that effort.

No, I do not believe in monogamy, and I do not believe in serial monogamy. Actually I feel that serial monogamy is about the most cruel system of them all, because it almost guarantees that one of the couple will be left alone and deserted, and probably without property. I cannot love a person for years, and then discard her for another, as if she was a thing rather than a person. I feel that once true love is given, the bond is a virtually unbreakable one, especially if it lasts for a number of years. I feel that to discard a lover is the height of cruelty, but I feel that it should be possible to add others to one's life, and this is what I was trying to do.

And since multiple relationships apparently cannot be in our uptight and hypocritical culture, maybe it is best not to get too deeply involved at all. Because monogamy MUST mean "possessiveness", "exclusivity", and other equally unnatural and oppressive concepts, which, to my mind, and in 1973, just simply are no longer viable.

I know how "Susan" feels. After 23 years of a good relationship, things look very rosy. I fear for "Susan". Because experience -- personal and as a Lesbian counselor to hundreds of Lesbians -- has shown me that this exclusivity won't last -- can't last. The day will come when either "Susan" or her lover will fall in love with someone else unless neither of them have human feelings and human weaknesses. And then "Susan" will know why the concepts of exclusivity, monogamy, "ownership" and "loyalty" are destructive and oppressive concepts. I wish there was something I could do to save "Susan" and other sisters from this painful experience. ▲

HIALEAH SANDETTES

EDGE ALL-STARS

by B.G.

The "We're No. 1" banner arose again from Fernangeles Park in the San Fernando Valley Sunday, September 16, as the Women's Independent Softball Association League champion Hialeah House Sandettes beat the All-Star team 6-5. The Sandettes' pitcher, Lela, held the All-Stars scoreless while the team pulled ahead 5-0 until the sixth inning, when the All-Stars brought 5 runners across home plate to tie the game. An enthusiastic crowd of 200 women wildly cheered their favorite teams. The tense game was finally decided in an extra inning, as Sue hit the winning run to bring Velma home to victory for the Sandettes.

The Sandettes have been playing together for three years. Their win-loss record for this year was 18-2.

The All-Star team was representative of the 8 teams in the W.I.S.A. League. They are: the Foxes sponsored by the Daily Double, the Schleppers sponsored by Joani Presents, the Bayettes sponsored by Tigress Lounge, the Lovers sponsored by the Love-In, the Beachcombers sponsored by the Ship and Shore, the Devils sponsored by the Red Carpet, the Doves sponsored by Doves Cove, and the Sandettes sponsored by the Hialeah House. The All-Star team is picked by vote from all the members of the League throughout the season. ▲

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INSTITUTIONS AND MENTAL HOSPITALS.

M.C.C. — A NEW FEMINIST CONSCIOUSNESS

by Rev. Freda Smith

This year's annual conference of the Universal Fellowship of Metropolitan Community Churches was held in Atlanta, Ga. on Labor Day.

Founded by Troy Perry in 1968 with 12 persons holding a church service in a living room, the Metropolitan Community Church (M.C.C.) this year saw representatives and guests from 32 churches, 12 missions, and 3 study groups (up from last year's 24 churches and 11 missions) fill to overflowing the 700-plus seating capacity of the converted movie house which houses the Atlanta congregation.

In a change from last year's sparse representation of women delegates and ministers, this year's floor had a decidedly feminist bent. The number of women empowered to vote increased by several thousand percent--in hard, cold figures that still total up to less than half--but that less-than-half, when combined with other delegates with feminist views, became a decisive factor in rewriting the fellowship by-laws and in the election of the Board of Elders, the Fellowship governing body.

In the by-laws, the pronouns he, him, and his were deleted in all references to church officers and members. It was affirmed by the body that (as stated by Jesus in John 4:24) God is a spirit, and as such is properly no more He than She; therefore no pronoun would be used, and the words God or God's would be the only words used when referring to God.

Women licensed as ministers by the Ministerial Credentials and Affairs Committee were Rev. Cari Adams (Kansas City), Rev. Valerie Valrejean (Seattle), and Rev. Nancy Wilson (Boston). Reconfirmed were the ministers' licenses of Rev. Bonnie Daniels (Santa Monica), Rev. C. Shawn Farrell (Long Beach, Calif.), Rev. Lynn Hallett (Long Beach, Calif.), Rev. B.J. McDaniels (Phoenix and Cincinnati) and Rev. June Norris (Los Angeles). Rev. Freda Smith became the first woman ordained in the fellowship.

Rev. Freda Smith scored an upset election to the Board of Elders which left her stunned. "I hope no one sees this as tokenism," she said. "If they do, they are going to have to learn the difference between a token and a foot-in-the-door. My heart and my hands go out to my sisters. I will not long be the only woman in any position."

In an action by the Board of Evangelism and World Missions, Rev. B.J. McDaniels was named pastor of the Cincinnati, Ohio mission increasing the number of pastorates held by women to three. Five other churches have women as assistant or associate pastors. This breaks down to eight out of the thirty-two churches having women on the pastoral staff, one-fourth of the total number of M.C.C. churches. Progress..yes, but still a long way to go.

A look at this year's program of events shows women participating at every level. Last year the only woman mentioned was a woman who sang a solo on Sunday night.

Victory, however, is far from complete: the keynote speaker (and Dean of M.C.C.'s Seminary) called for "Men to Match our Mountains." Watch for this to change drastically as early reports for the fall semester indicate women out-numbering men in some classes by 2 to 1.

All in all, this year's conference indicates that M.C.C. is far ahead of any other contemporary church as far as sensitivity to the position of women (which as we all know is not saying much!). If the rate of progress continues, it may be something that out-front-lesbian-feminists who are still in-the-closet as Christians may want to investigate.

Neither Men nor Women have to live by bread alone..." ▲

AMAZON QUARTERLY

A new lesbian-feminist arts journal coming out this Fall with stories, plays, essays, reviews, poetry, black-and-white drawings and prints.

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Jeanne: I began thinking about celibacy when I met someone who raised my consciousness about the politics of sexuality, i.e. possessiveness, jealousy, roles. We are all acculturated that "love", in our society, means one-to-one. We don't feel loved if we are not in a rather exclusive situation with someone. I have come to the conclusion that non-monogamy is not a workable concept in pre-revolutionary times. In a generation raised by the dyadic nuclear family, our only real concept of "love" is that bond which is formed in a monogamous setting. I think non-monogamy only works in a very restricted sense where you are relating with two people in a structured way where they fulfill different needs. This relationship has to be a mutually agreed upon arrangement with all three. That to me is a rare situation. The only socializing structure that fosters non-monogamous sexuality is one where we grow up a whole generation in a tribal society. Sexuality itself is fucked up in this society. It's power and role oriented. That is the meaning of "sex" in this culture. We try to transcend that concept into roleless sex or "sex with your friends", but most of us experience a great deal of conflict. "Going to bed with one's friends", as a natural extension of friendship, is a whole different concept from what we know as sex.

Shalom

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I did and would practice celibacy only if I wanted to dedicate my primary energies to another goal. Traditionally, people have done it for God. There was a time when I was putting my primary energies into politics, and I found sexual relationships were a distraction from developing in that direction.

Freda: I feel that way too. My primary energies are going toward my work in the church, but my commitment to celibacy is political. I really believe in non-monogamy. I tried to live it, but seven months was all I could take. That left me with two choices, monogamy or celibacy. Having just come out of a fourteen-year relationship, I'm in no hurry to get into monogamy again. So, I adopted celibacy.

Q: IF YOU FOUND SOMEONE YOU WOULD LIKE TO GO WITH, WOULD YOU GET INTO A MONOGAMOUS RELATIONSHIP WITH THAT PERSON?

Freda: Monogamy doesn't bother me so much. What bothers me is the "threat" of caring for more than one person when you are in a monogamous relationship. I don't have problems relating to the person I'm involved with, I just have problems NOT relating to others. How can I promise that I will never sexually relate to someone I have never met before? Especially when it is someone totally worthy of my caring. So then I'm just down to how I'm going to express my feelings. Monogamy doesn't want me to express them at all. If I were to have a sexual relationship with anyone, it would have to be monogamous but I would very much like to go for two years without going with anyone. I feel that I owe it to myself to experience what not going with anyone means. I want to find out what being lonely and/or being alone means. I am not going to be afraid of being lonely or being alone, I am not going to do anything out of fear of that. I have yet to find anything really negative about being celibate.

Barbara: My need for being celibate is coupled with an extreme desire to be alone. When you are involved in a monogamous relationship, you get a feeling that you don't belong to yourself anymore. I adopt a celibate lifestyle whenever I feel a need to give myself back to me. To me, celibacy is a tool, a vehicle, a form of discipline, a way of life which permits me to be totally free to concentrate on an objective that I can reach because I am not torn apart by relationships.

Jeanne: I think monogamy, non-monogamy and all primary relationships in Western civilization are fucked from any humanistic or feminist standard. I know another person who was committed to celibacy on a theoretical and practical level. We both agreed that sexuality was fucked for the same reason, but we decided to do different things about it. My position is: yes, it's fucked, so is everything else -- politics, economics, literature, religion. The whole world is

permeated with all kinds of racist, classist, sexist consciousness. Freda's position is: given that, don't participate. My position is: by involving oneself in a primary relationship, we can transcend sexist sexuality, just like we practice transcending our "out-of-bed" sexism by reading feminist literature, participating in the movement, etc. I think it's a cop-out to say that because it's not pure, I won't have anything to do with it.

THE EXPERIENCE OF CELIBACY

Q: FREDA, DO YOU FIND WHEN PEOPLE HEAR ABOUT YOUR BEING CELIBATE, THEY WANT TO TEST IT, OR DO YOU FIND THEY RESPECT YOUR CHOICE?

Freda: I haven't found anyone challenging it; it seems more of a man's trip to challenge. Women don't seem to be into that.

Q: WHAT IS IT LIKE TO LIVE A CELIBATE LIFESTYLE?

Jeanne: To me, celibacy is like living in a different realm. It's almost like not being human, in one of the negative senses of the word. There is something different about a celibate person. You are not into something that 99% of the world is into. When I was into celibacy, a whole different section of life opened up. Being celibate releases a lot of mental creativity that I never knew was there. Also, when you walk into a room, the whole concept of who you might be involved with or what other people might think of you sexually, doesn't cross your mind, even subconsciously.

Barbara: It's like that beginning of a monogamous relationship where you and the other person are totally involved. You just don't see anyone else.

Jeanne: That's not at all what I meant.

Barbara: To me, it's much the same effect. When I'm into a monogamous thing, there is a feeling of not being interested in anyone else sexually, and when I was celibate, there was a similar feeling.

Jeanne: I think the fact that you are not, and couldn't possibly be, interested in *anyone* on a primary sexual level is a total different place. In a monogamous relationship, you're very involved with another person, that's a whole different thing.

Freda: As a celibate, you are paying attention to another person, but not sexually. You can get totally involved with another person for awhile, but you know it's not going to turn into a sexual thing.

Jeanne: When you are celibate, you expand on yourself as a person. I did this in terms of my interest in politics. I felt I had a great deal of time, space, and an almost spiritual sense of being closer to myself. But, I noticed that when I wasn't involved on a sexual level, I had a tendency not to be involved on a deep level at all. To me, that was a bit of a breakdown, I

found myself drifting away and being alienated from people in almost every emotional sense.

Freda: I still keep an intense interest in people because this isn't what I am giving up. You can't give up your passion for living just because you have a consuming interest in politics or religion. Living the church is my passion.

Jeanne: I hear you saying that your celibacy is more out of a humanist — I don't want/can't handle all the shit that comes down from sexual relating, therefore I'll be celibate — perspective. With me, being celibate would be either out of a commitment to a purer feminist lifestyle or because I had a tremendous overriding concern which a primary sexual relationship would get in the way of.

Barbara: If I had some heavy political objective, that could be reason enough for me to become celibate, because celibacy helps me to discipline myself. But, more important, celibacy permits me to change in some direction that I choose. I have never chosen to live as a celibate *because* of my feminist ideology. I might, however, choose to live as a celibate in order to grow or develop myself in some area — such as feminism. I don't believe in celibacy as an end unto itself. I don't see celibacy as being a part of feminism. I do see it being used, however, by feminists with a job to do, like conducting a revolution. ▲

MCC-Los Angeles

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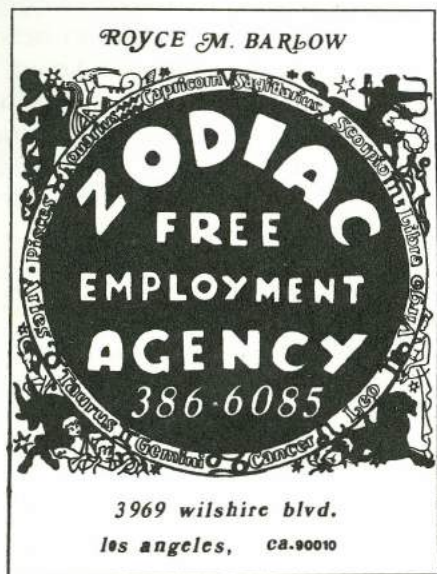
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trouble as a small child; your parents had to get you special corrective shoes." (Joan's mother didn't even remember that until she was reminded of it.)



Zodiac's ads in *The Tide* used to say "preference given to gay women." They don't say that anymore because Zodiac's clients are by no means all gay, and besides, it's against the law to say something like that. However, Royce Barlow does have many interesting and knowledgeable things to say about employment discrimination against gays and how to fight it. Royce asked us to be sure to say that Zodiac is happy to do business with anyone, no matter what her sexual preference. And so, of course, if a sister were to come into the agency (mention *The Tide* if you like), they'd be very happy to see you.

Zodiac suggests that even if you're not in the market for a job at the present time, you might like to come in now and chat and fill out an application. They'll hold it until you and your planetary aspects are ready and the right job comes in (all of which, we assume, will take place at about the same time).

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someone's door because she thought her ex-lover was inside. She had to be carried out by the police, but I thought the most unfortunate victims were probably her patients. Some of the best shrinks are said to have been terribly neurotic, but in this case I have grave doubts.

Finally, there is some doubt about what many shrinks are putting back into the Movement, which has, after all given them an extremely lucrative income and I haven't seen one starving. They wouldn't be in business if our Movement hadn't started. They live from our oppression and I do think they owe us something. I wouldn't suggest the same if they worked for General Motors, for instance, because we're not a corporation, but their sisters. In my opinion, this concept should apply to all gay businesses — not just shrinks. In other words, if you live from our community, put something back into it. Most of the shrinks treat poor lesbians for free or token amounts either privately or in groups. However, few shrinks, if any, have given money to the Lesbian Switchboard, for example, which is usually desperately in need of funds and which refers people to lesbian or pro-lesbian shrinks.

The Causes and the Cure

The above-mentioned rip-offs are caused by a certain naivete and credulity as well as an overdose of optimism on our part. We are used to being conned by the straight world, but not our "sisters." We would like to believe that because a shrink is a lesbian or pro-lesbian, she is good and won't hurt us in any way.

In addition, those of us who are out of the closet face an additional problem. Although we can no longer be blackmailed since we would be the first to proclaim our dykehood, we are powerless once we have been defrauded in any way by another lesbian. We are reluctant to go to the police or other

authorities because certainly they are not our friends! Even if we do complain, the authorities are not likely to be sympathetic to lesbian complaints. Even when a woman was murdered, the pigs were more interested in her Movement activities than in finding her murderer. The less dykes the better is their attitude.

In any event, bringing in the police is always ugly. It is better to take preventive measures.

1. *Demand to know* who your shrink is. Don't give your head to just anyone. If you are interested in qualifications, ask to *see* the degrees. Don't let her tell you she flushed them down the toilet. Is she asking a fair price?

2. *Ask around*. Is this person stable? What is her sexual and mental reputation? Know what you're getting into.

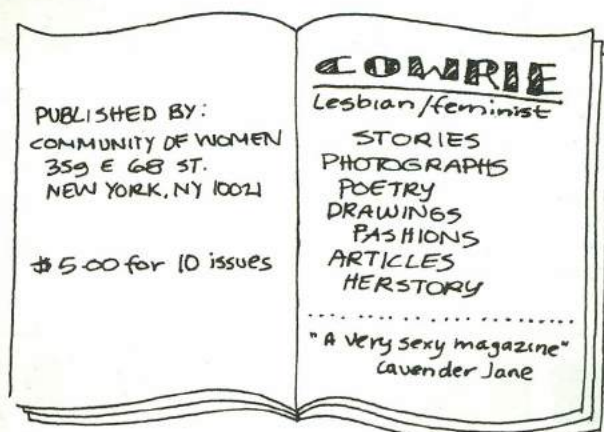
3. *Know when to get out*. Even if thirty lesbians swear by her and light candles to her, if she's not helping *you*, split. Being X's patient may boost your ego in one sense but it can deflate your mind and your money.

4. *Demand a fair return* -- ask what she is doing for your Movement and for your sisters as well as for you.

The unscrupulous shrinks are a small minority, but we'd better stop them now before the problem grows. And we should clean out our own house first before we try to change the world. ▲



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THE LESBIAN TIDE

LESBIAN TIDE is a feminist, lesbian, monthly magazine published by the Tide Collective, a working collective of lesbians who through the LESBIAN TIDE magazine hope to provide a vehicle of communication and an open forum of exchange for the national lesbian community. The LESBIAN TIDE, in addition to reporting the news to the community it serves, is also dedicated to reflecting the culture of that community of which it is a part. The LESBIAN TIDE provides an open forum for news, political analysis, opinions, reviews, poetry, features and personal exchange. By providing this forum, the Tide Collective hopes to contribute to that sense of community identity so important to the struggle of women and most particularly, of lesbians.

Subscriptions: \$7.50/year (monthly), LESBIAN TIDE 373 North Western Ave., Room 202, Los Angeles, Ca. 90004

SISTER

SISTER is a radical feminist newspaper which reports news of the women's movement in Los Angeles and the country. It includes commentary on the direction of the movement and the decadence of the patriarchal system.

In addition to news, each issue has a theme, like "Rape", "Women and Health", and "Working Women". It appears monthly; Subscriptions are \$3.00/year. Write SISTER % Westside Women's Center, 218 South Venice Blvd., Venice, Ca. 90291

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WOMANSPACE JOURNAL is a bi-monthly art historical publication devoted to illuminating women's art from a feminist perspective. It includes critical writings about women's art from the past and present, and covers exhibitions and artistic activities at WOMANSPACE as well as other galleries on the West Coast. Past issues of WOMANSPACE JOURNAL included art historical writings about: women artists of the past such as Mary Cassatt, Romaine Brooks and Diane Arbus, topics such as Feminism and art, "Woman's Art: Development of a Theoretical Perspective", "Female Imagery", and "Sexuality in Art"; reviews and interviews with contemporary women artists. In addition it includes the full calendar of events at WOMANSPACE. Though primarily concerned with women's art, WOMANSPACE JOURNAL is committed to the women's community at large.

Subscription: \$4 for a year; institutions: \$9/year. Membership in WOMANSPACE including subscription to the Journal: \$6/6 months. WOMANSPACE JOURNAL, 11007 Venice Blvd. Los Angeles, Ca. 90034

WOMEN & FILM

WOMEN & FILM is an 80 page magazine concerned with changing women's media image and discussing women's work in the media. It is also concerned with facilitating an exchange of resources, theories and views among women struggling with the nature and purpose of mass media and popular art. The publication covers interviews, articles, reviews and announcements. Past issues have dealt with women's film and video festivals, early suffragette films and contemporary women's films, erotic/pornographic films, drive-in movies, directors like Nelly Kaplan, Dorothy Arzner, Maya Deren, Godard, Sirk, Rossellini, Kubrick, etc. as well as women working in the film industry as writers, actors, editors, costumers, publicists, etc. We have supplied textbooks to a dozen universities for their courses in film and the women's movement.

Subscriptions: Individuals: \$3.00/year. Single issue: \$1.00. Institutions: \$5.50/year. Overseas: \$3.50 for individuals, \$6.00 for institutions. Published three times a year. From Women & Film, 2802 Arizona Ave. Santa Monica, Ca. 90404.

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Just as long as newspapers and magazines are controlled by men, every woman upon them must write articles which are reflections of men's ideas. As long as that continues, women's ideas and deepest convictions will never get before the public. — Susan B. Anthony

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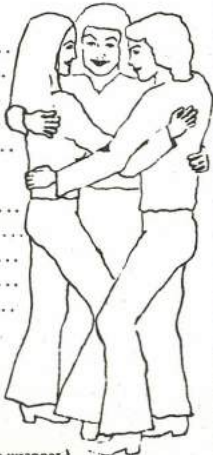
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Women's Gynecology Clinic
1614 Wilshire Blvd., Los Angeles, CA 90017, GCSC,
482-3062 (open Tues. & Thurs. nights. Free.
Volunteers and donations needed.)
Hotline
GCSC 482-3062 (24 hours)
Legal Aid
GCSC, 482-3062
Alan Saltzman (attorney), 461-3464
Lesbian Activist Women
1614 Wilshire Blvd., Los Angeles, CA 90017, call
934-6593 for information
Lesbian Research Information
Sharon Raphael, 482-3062 or 732-0860
Metropolitan Community Church
373 N. Western Ave., Los Angeles, CA, 461-2212 (24 hour
hotline, MCC Crisis Intervention Center)
National Organization for Women (NOW)
8864 W. Pico Blvd., Los Angeles, CA 278-0680 or 278-0286
Personal Services
Jobs, etc., 748-0123
Womanspace
11007 Venice Blvd., Los Angeles, CA 90034 (art, culture,
discussion) Call 838-9669 for information.
ORANGE COUNTY (area code 714)
Homophile Organizations of Orange County
P.O. Box 1876, Costa Mesa, CA 92626, 642-4253
Radical Lesbian Feminists
Women's Center, 429 Sycamore, Santa Ana, CA
(abortion referral & health care) 836-1213
SACRAMENTO (area code 916)
Gay Community Services Center
1730 17th St. Sacramento, CA
Gay Counseling & Information Service
c/o Barbara Bryant, YWCA, 1122 17th St., Sacramento,
CA, 442-4741
SAN DIEGO (area code 714)
Gay Information Center
263-1411
Lesbian Feminists
c/o Pat Cluchet, 1630 19th St. San Diego, CA 92101, 232-1914
Tres Femmes
P.O. Box 8205, San Diego, CA 92101, 735-7400
SAN FRANCISCO (area code 415)
Gay Liberation Book Service
P.O. Box 40397, San Francisco, CA 94140, (send for free
list of books, periodicals, posters. Much material by gay women)
S.F. Daughters of Bilitis
100 S. Market St., San Francisco, CA 94103
SANTA MONICA (area code 213)
Crisis Intervention Center
West Bay MCC, 643 Rose Ave., Venice, CA, 399-8088
West Bay Metropolitan Community Church
(Bonnie Daniel, Pastor, 1245 4th St., Santa Monica, CA
392-8151 (Sunday services, 2:00 pm)

VENICE (area code 213)

West Side Women's Center
218 W. Venice Blvd., Venice CA., 823-4774

GEORGIA

ATLANTA (area code 404)
Atlanta Lesbian Feminist Alliance
1190 Mansfield Ave., Atlanta, GA 30307, 524-3192

ILLINOIS

CHICAGO (area code 312)
Dykes Express
c/o Nancy Boothe, 2916 N. Burling, Chicago, ILL 60657
(lesbian message posters)
Gay Social Work Task Force
P.O. Box 5317, Chicago, ILL 60680, 791-1464
Lavendar Women
P.O. Box 60206
1723 Devon, Chicago, ILL 60660
Who's Lesbian Catalogue
c/o Barbara Lighfoot, 2916 N. Burling, Chicago, ILL

KANSAS

LAWRENCE (area code 913)
Gay Women's Caucus
c/o Women's Coalition, Student Activities Center,
Univ. of Kansas, Lawrence, KS 66044

MASSACHUSETTS

BOSTON (area code 617)
Daughters of Bilitis
419 Boylston St., Room 415, Boston, Mass, 02116,
262-1592

MISSISSIPPI

Gay Counseling & Educational Projects
Contact: Anne de Bary, Mississippi Gay Alliance,
P.O. Box 4470, Mississippi State Univ., MS 39762
(601) 323-9699

MISSOURI

KANSAS CITY
Women's Liberation Union Center
4138 Tracey, Kansas City, Missouri

NEW JERSEY (area code 201)

Daughters of Bilitis
P.O. Box 62, Fairwood, NJ, 07023, 674-1111

NEW YORK

ALBANY
MS. Magazine
370 Lexington Ave., Albany, NY
NEW YORK CITY (area code 212)
Gay Counseling
61 Gramercy Park North, New York, NY. 10010
Lesbian Activists at Barnard College (LAB)
McIntosh Centre, Room 106, 3001 Broadway, New York,
NY 10027
Lesbian Food Conspiracy
Women's Building, 243 W. 20th St., New York, NY,
691-1860 (Wed 3:00 to 7:00 pm)

PENNSYLVANIA

PHILADELPHIA (area code 215)
Lesbian Hotline, Women's Liberation Center
4634 Cester Ave, Philadelphia, PA 19143, SA 9-2001
Task Force on Gay Liberation
c/o Barbara Gittings, P.O. Box 2383, Philadelphia, PA 19103

TEXAS

HOUSTON
Montrose Gaze Community Center
504 Fairfax, Houston, Texas 77006

WASHINGTON

SEATTLE (area code 206)
Feminist Coordinating Council
YWCA, Room 206, 5th & Seneca, Seattle, Wash. 622-4077
Gay Women's Resource Center
University YWCA, 4224 University Way, N.E., Seattle,
WA 98105, 632-4747, ext. 3
It's About Time - Feminist Bookstore & Collective
5502 University Way N.E., Seattle, Wash 98105,
LA 5-0999

WASHINGTON, D.C. (area code 202)

Gay Switchboard
Community Building, 1724 20th St., N.W., Washington, D

bar guide

THE AMBER LIGHT B-J
1314 No. Patrero Grande Dr., San Gabriel 288-2232

BACCHANAL '70 L-D-LM Weekend W/M
7034 Melrose, Hollywood 937-8771

BIG BROTHERS B-D-J W/M
1616 W. Washington, Venice

BIG HORN L-D-J W
4882 Lankershim, No. Hollywood 980-9625

BLA BLA CAFE (R)
11059 Ventura Blvd., No. Hollywood 769-8912

BUTTERFLY WEST W-F-B-D-J
5617½ Melrose, L.A.

DAILY DOUBLE B-D-J-F-W Tues.-M; Weekend-LM
3739 E. Colorado Blvd., Pasadena (1 blk east of Rosemead) 449-8271

DOVES COVE B/W D-J-W
5813 Washington Blvd., 935-5291

49er LYNNE'S FIRESIDE LOUNGE M/W L-D-
5510 Hollywood Blvd 465-5002

FOX B/W D-J-W
11150 Burbank Blvd., No. Hollywood (formerly Pacesetters) 980-9657

HAPPY HOUR B-D-J-W
12081 Garden Grove Blvd, Garden Grove 537-9079

HIALEAH HOUSE B/W LM-D-W
8540 Lankershim Blvd., No. Hollywood 767-9334

JOANI PRESENTS L-E-D-J-W
6413 Lankershim Blvd., No. Hollywood 762-1211

LINDA'S LITTLE LOG CABIN B-D-J-W
11522 Ventura Blvd., No. Hollywood 769-9035

LOVE INN B/W J-D; E-Weekend W/M
10700 Vanowen, No. Hollywood 769-9215

THE MERRY-GO-ROUND
111 N. Harbor Blvd, Fullerton 525-9328

THE ODYSSEY W-B
221 State St., Santa Barbara, CA (805)965-4410

OXWOOD INN L-D-J-F W/M
13713 Oxnard (at Woodman) 787-9927

PINK ELEPHANT SALOON L-D-J-F W/M
2810 Main St., Santa Monica 399-9579

RED CARPET M/W B
6280 Yucca, Hollywood 462-0266

SALOON B-J-D
10448 Ventura Blvd., No. Hollywood 769-9858

TIGRES LOUNGE L-D-J
6630 Lankershim, No. Hollywood 765-9339

E-Entertainment
L-Liquor
B-Beer
B/W-Beer & Wine
D-Dancing

LM-Live Music
J-Juke Box
F-Food
W/M-Women and Men
W-Women

calendar

(See "Where It's At" for phones and addresses)

MONDAYS

SELF HELP CLINIC: 7:30 pm Westside Women's Center
LEGAL COUNSELING: 5:00 to 7:00 pm, Gay Community Services Center (GCSC)
call for appointment
RADICAL THERAPY: 6:30 to 8:30 pm, drop-in rap, Westside Women's Center

TUESDAYS

ALCOHOLICS TOGETHER: 8:00 pm, GCSC
GAY AWARENESS RAP (for women): 8:00 pm, GCSC
LESBIAN MOTHERS RAP: 8:00 pm, GCSC

WEDNESDAYS

GAY AWARENESS RAP (mixed): 1:30 pm, GCSC
LESBIAN FEMINISTS: 7:30 pm at Westside Women's Center
RADICAL THERAPY: 6:30 to 8:30 pm, drop-in rap at Westside Women's Center

THURSDAYS

TIDE COLLECTIVE: 7:30 pm. All sisters who want to help are welcome.
373 N. Western, Room 202, Los Angeles, CA 467-3931
WOMEN'S EVENING: 7:30 pm, GCSC
GAY LAW STUDENTS: 9:30 pm, GCSC
WOMEN'S GYNECOLOGY CLINIC: 7:00 to 9:00 pm, GCSC

FRIDAYS:

GAY SISTERHOOD: 7:00 pm at UCLA, Powell Library 90, Coffeehouse follows at 9:00 pm.
WOMEN'S NIGHT: Womanspace
GOOD TIME HOUR: (Gay Women) 8:00 pm, Westside Women's Center
GAY YOUTH (under 21): 7:30 pm, GCSC
SABBATH SERVICES: 8:00 pm Metropolitan Community Temple

SUNDAYS

GAY WOMEN'S CONSCIOUSNESS RAISING: 4:00 pm, GCSC
WOMEN'S UNION MEETINGS: (Every other Sunday). Call 665-7465 for information
CHURCH SERVICES: 10:45 am and 7:30 pm, Metropolitan Community Church